MEMOIRS OF *LITERATURE.*

MONDAY, *March* 24. 1712.

OBSERVATIONES Mathematicæ & Phyſicæ in India & China factæ, a Patre FRANCISCO NOEL, Societatis Jeſu, ab anno 1684. *uſque ad annum* 1708. *Pragæ, apud Joachimum Joan. Kamenicky.* 1710. *in* 4*to. pagg.* 112.

CUM † in ſcientia naturali aliiſque diſciplinis Phyſico-Mathematicis certitudo cognitionis ab obſervationibus ac experimentis pendeat, nec quicquam valeant ſpeculationes in muſæo peractæ, niſi ex iſtis originem trahant; magni ſemper fecerunt docti & intelligentes exiſtimatores illorum labores, qui in obſervationibus ac experimentis induſtriam exercuerunt. Quamobrem nulli dubitamus, quin Obſervationes Mathematicæ ac Phyſicæ admodum Rev. P. *Franciſci Noel* gratiſſimæ ſint futuræ rerum mathematicarum ac naturalium curioſis, cum jure de iis dixeris: eſſe libellum mole parvum, ſed utilitate revera magnum. Tendit nimirum

† This Extract, taken from the *Acta Eruditorum*, is worth reading; and I hope it will be the more acceptable to the Readers, becauſe F. *Noel*'s Book is not like to be ſold in *England*. I don't think it neceſſary to tranſlate that Extract into *Engliſh*.

ad perfectionem Geographiæ, Aſtronomiæ, Chronologiæ, Politicæ & Phyſicæ.

Mappæ ac libri Geographorum non modo in longitudinibus locorum Chinæ & Indiæ mirum quantum inter ſe diſcrepant, ſed etiam ita a vero aberrant, ut, dum navigantes ſe longiſſimo adhuc intervallo ab aliquo terræ tractu removeri arbitrantur, jam prope illum tangant: immo non ita pridem celebris quidam Geographus totam Indiam ultra trecentas leucas plus, quam revera eſt, ab Europa removit. Latitudines eorundem locorum dimidium & amplius gradum erroris ſubinde continere annotavit. Huic igitur malo medelam allaturus varias eclipſes ſatellitum Jovis A. 1689 & 1690 in urbe Sinica *Hoayngan* provinciæ Nankinenſis ſub poli altitudine 33° 32′ multaſque eclipſes lunares & ſolares paſſim in India & China obſervavit, quæ cap. 1 & 2 deſcriptæ leguntur. Ex ſatellitum eclipſibus differentiam meridianorum inter urbes *Hoayngan* & *Nankinum* 30′, inter urbem *Hoayngan* & Pariſios 116° 33′ 45″ elicuit. Poſita igitur longitudine Pariſiorum 22° 30′ & primo meridiano per inſulam Palmæ ducto, nactus eſt longitudinem *Hoayngan* 139° 3′ 45″, *Nankini* 138° 33′ 45″. Ex eclipſibus lunaribus multorum in India & China locorum, e. gr. *Goæ*, *Malacæ*, *Siami*, *Macai*, *Pekini*, &c. longitudinem derivavit. In eclipſibus circumjovialium obſervandis uſus eſt lente objectiva 13½ pedum regiorum Pariſienſium, ocu-lari vero 2½ digitorum. Tempus menſuratum horologio ſpira inſtructo & quandoque pendulo indicante prima & ſecunda minuta per duplicem indicem. Illud juxta majus pendulum correxit. In eclipſibus lunaribus annorum 1684 & 1685 tabularum P. *Dechales* egregium cum cœlo conſenſum notavit. Duratio prioris d. 22 Dec. obſervatæ erat 2 h. 59′; poſterioris, quæ d. 16 Jun. contigit, 3 h. 28′ 30″, cum calculus illam exhiberet 2 h. 58′, hanc 3 h. 30′ 22″. Antequam in eclipſi poſteriore luna tota obſcuraretur, color ejus fuſcus & ſanguineus in parte primo deficiente, & eo minus ſanguineus, quo magis ad partem ultimo deficientem acceſſit; luna autem rurſus emergente, partis adhuc obſcuratæ ſubcineritius erat. Ad latitudines emendandas, partim quadrante Aſtronomico, cujus ſemidiameter 2 pedes paulo excedebat, quique cum majore alio comparatus aſtra plus vero 4′ 30″ attollere deprehendebatur; partim gnomone 24 podum 10 dig. ſeu 7152 ſemiunciarum pedis regii Pariſini & alio unciarum 2124 alto Solis atque ſtellarum altitudines meridianas ſcrutatus eſt. Priore gnomone uſus eſt *Goæ*, poſteriore *Bahiæ*, quarum illa *Indiæ*, hæc *Braſiliæ* metropolis. Reperit autem altitudinem Poli *Goæ* eamque borealem 15° 31′ 30″; auſtralem vero *Bahiæ* 12° 54′ 30″. Ex tot obſervationibus uberrimum laboris improbi fructum in catalogo 82 urbium Sinenſium longitudinis, latitudinis & mutuæ diſtantiæ condendo percepit, quem contractum huc transferre non piget:

Nomina

Nomina Urbium.	Longitudo Grad.	Min.	Latitudo Grad.	Min.	Nomina Urbium.	Longitudo Grad.	Min.	Latitudo Grad.	Min.
Macaum	133.	38.	22.	12.	Chi cheu	137.	26.	30.	44.
Canton	133.	23.	23.	10.	Nan Kim	138.	34.	32.	5.
Chao Kim	132.	52.	23.	3.	Cham cheu	139.	41.	31.	45.
Xao cheu	134.	22.	24.	54.	Sucheu	140.	19.	31.	18.
Nan hium	134.	58.	25.	15.	Sum Kiam	141.	3.	31.	4.
Nan ngan	135.	6.	25.	29.	Kia him	140.	24.	30.	47.
Can cheu	135.	38.	25.	54.	Ham cheu	139.	46.	30.	15.
Kie ngan	135.	23.	27.	15.	Yam cheu	139.	18.	30.	24.
Lin Kiam	135.	33.	27.	59.	Hoayngan	139.	4.	33.	32.
Nan cham	135.	57.	28.	40.	Fu cheu	136.	36.	28.	10.
Xui cheu	135.	20.	28.	20.	Kien cham	136.	50.	27.	28.
Nan Kam	136.	1.	29.	23.	Y hoam	136.	38.	27.	40.
Kieu Kiam	135.	57.	29.	34.	Jao cheu	136.	43.	29.	3.
Ngan Kim	137.	2.	30.	25.	Pekim	137.	0.	40.	0.

Supponitur in hoc catalogo primus meridianus in insula *Palmæ* vel *Ferri* paulo occidentalioris.

In longitudine & latitudine stellarum australium determinanda Autores tot subinde gradibus inter se discrepant, ut vix sciatur, de quibus agant. Hæc discrepantia ante annos jam bene multos permovit *Edmundum Hallejum*, hodie Professorem Geometriæ Savilianum apud Oxonienses celeberrimum, ut in insulam *S. Helenæ* profectus sidera australia observaret & 350 stellarum ad annum 1677 completum catalogum ederet. Eadem de causa eundem laborem iteravit Noster & eum in finem partim in collegio *Rachol* Societatis Jesu ad altitudinem poli borealis 15° 18′, partim *Macaensi* ad altitudinem poli itidem borealis 22° 12′, partim denique in *Bahiensi* ad altitudinem poli australis 12° 54′ 30″ declinationes & ascensiones rectas stellarum omnium australiorum scrutatus est. Pro declinationibus determinandis altitudines meridianas sumsit quadrante Astronomico, de quo supra dictum est: ascensiones autem rectas inventurus ope trianguli filaris super linea meridiana extensi stellarum per Meridianum transitum & horologio, de quo itidem supra, differentiam temporis mensus est, quod inter transitum Sirii & Antares, stellarum notæ ascensionis rectæ, & inter transitum stellarum reliquarum per meridianum interceſſit. Hinc enatus est catalogus, in quo 352 stellarum australium ascensio recta, declinatio & magnitudo ad annum Christi completum 1687 annotatur, & ex catalogo constructa mappa, quam ex ipsarum stellarum aspectu cælo satis conformem expertus est Autor.

Hæc quidem materiam capiti quarto præbent: in quinto varia ad Aſtronomiam Sinicam ſpectantia explicat, cyclos puta, annos, menſes, dies, horas, conſtellationes, ſigna cœleſtia & omnium ſtellarum nomina Sinica, una cum menſuris & ponderibus Sinicis. Major cyclus ſeu periodus eſt *ye, yuen*, id eſt, revolutio una ad primum principium, annorum 129600, duodecim conjunctiones unius ſigni cœleſtis cum altero (quarum quælibet annorum 10800) continens. Alia periodus eſt 60 annorum, quam Imperator *Hoam Ti* ordinavit ex combinatione geminæ ſeriei literarum, nempe unius ſeriei, quæ duodecim habet literas, & alterius, quæ decem, ita ut poſt 60 annos combinatio ad eaſdem literas redeat. Prima ſeries *Kan*, quaſi truncus dicta ſequentes complectitur literas, *Kia, ye, pim, tim, vu, ki, kem, ſin, gin, quey:* alterius vero, quæ *Chi* quaſi rami dicitur, hæ ſunt: *tſu, cheu, yn, mao, xin, ſu, ou, vi, xin, yeu, ſio, hay.* Primus ergo annus cycli vocatur *kia tſu*, ſecundus *ye cheu*, tertius *pim yn*, &c. Juxta hunc cyclum annos ſuos numerant Sinenſes. Sunt autem anni Sinici lunares nunc 12 nunc 13 menſibus conſtantes. Ex his duo primi ſunt communes, tertius emboliſmicus, quartus communis, quintus emboliſmicus, &c. ita ut intra 19 annos ſeptem ſint emboliſmici. Anni initium nunc ducitur a primo die lunationis, quæ incidit poſt primum gradum aquarii motu lunæ vero, quamvis pro diverſis ritibus ac ſolemnibus ceremoniis retineatur etiam initium anni a ſolſtitio hyberno. Menſes ſunt lunares, & primo excepto, qui *chim yue*, id eſt, menſis ſancitus vocatur, proprio nomine deſtituuntur. Dies numerantur, ut menſes, & a media nocte, uti apud nos, incipiunt. Unus dies nonniſi duodecim habet horas, quæ literis cycli ſexagenarii duodecim ſuperius recenſitis veluti nominibus propriis inſigniuntur. e. gr. prima dicitur *tſu*, ſecunda *cheu*, &c. Quælibet hora in initium, medium & finem diſtinguitur, & harum partium unaquæque in quatuor quadrantes ſubdividitur. Zodiacum longe majoris latitudinis, quam Europæi, faciunt & in 28 conſtellationes magnitudine ac numero ſtellarum inæquales dividunt. Signa cœleſtia duodecim numerant & nominibus *tſu, cheu, yn*, &c. ſuperius in medium allatis efferunt, addita tamen voce *kum*. Ita primum noſtro Aquario reſpondens vocatur *tſu kum*, alterum *cheu kum*, tertium *yn kum*, &c. In catalogo fixarum Sinenſi ſtellæ multæ comparent, quæ nunc non amplius conſpicuæ ſunt: eſt enim antiquiſſima ipſorum Aſtronomia, a quatuor millenariis exculta. Unde colligitur, illas ſtellas e numero temporariarum eſſe. Impoſuerunt autem conſtellationibus ſuis varia fictitia virginis, bovis, lupi, ſalicis, putei, domus, cordis, labii, caudæ, &c. nomina & præcipue totam ſuam Chinam cœlo invexerunt. Circa polum arcticum effingunt curiam Sinicam cum ſuis principibus, miniſtris atque tribunalibus, in reliquo cœlo omnes Sinenſis regni provincias cum ſuis limitibus, fluviis, montibus, atque ita aliquæ ſtellæ appellantur. Imperator, filius Imperatoris, gratioſus miniſter, Imperatoris aula, aulæ præfectus, &c.

De menſuris & ponderibus Sinicis capite 7 agit. Cubito utuntur Sinenſes duplici. Alius eſt *ſartorum*, alius *fabrorum*. Cubitum ſartorum in urbe *Nankinenſi* reperit continere pedem regium *Pariſinum* cum uno ejus digito & una uncia ſeu $\frac{1}{12}$ ejuſdem digiti; in urbe *Hoayngan* eundem pedem cum uno digito; in aliis paulo aliter. Exiguam ſcilicet differentiam opificum manus induxiſſe videtur. Cubitus fabrorum brevior eſt quam cubitus ſartorum 7 unciis *Pariſinis*. Cubitus antiquus moderno brevior quarta ſui parte. Nimirum modernus 12 digitos continet; antiquus ſub imperiali familia *Cheu* nonniſi octo. Cubiti ſex conficiunt *paſſum Geometricum* & 225 paſſus unum *ſtadium modernum*; ſtadia 12 adæquant 3000 circiter paſſus *Romanos* ſeu leucam horariam. Ordinaria libra Sinica *Kin* dicta continet 16 *Leam* ſeu uncias, una *Leam* decem *Cien* ſeu Julios *Romanos*, 1 *Cien* = 10 *Fuen* ſeu aſſibus, 1 *Fuen* = 10 *Li* ſeu quadrantibus, 1 *Li* = 10 *Hao* ſeu denariis, 1 *Hao* = 10 *Su*, 1 *Su* = 10 *Ho*, 1 *Ho* = 10 *Uy*, 1 *Uy* = 10 *Sien* ſeu filis. Una uncia *Romana* ſeu $\frac{1}{12}$ unius libræ *Romanæ* continet 7 *Cien* & 6 *Fuen*. Nummus Romanus *Piaſtra* appendit 8 *Cien*, 5 *Fuen*, 2 *Li*. Utuntur *Sinæ* argento fuſo loco monetæ, quod pro quotidiano uſu in fruſtula ſecant. Tributum regium ſoluturi argentum dant purum; reliquo aliquid cupri admiſcent, e. gr. 100 partibus argenti 4 aut 5 partes cupri, immo pro quotidiano uſu cum 100 partibus argenti 10 vel 15 partes cupri admiſcent. Auri nullus uſus in commerciis, ſed ipſum merx eſt. Maxima menſura aridorum dicitur *xe* & quoad pondus 120 libras continet. Diviſiones quod attinet, notat Autor eſſe 1 *Xe* = 10 *Teu*, 1 *Teu* = 10 *Xim*, 1 *Xim* = 10 *Ho*, 1 *Ho* = 10 *Cho*, 1 *Cho* = 10 *chao*, 1 *chao* = 10 *chua*, 1 *chua* = 10 *Quey*, 1 *Quey* = 10 *So*. En ſpecimen prudentiæ *Sinarum* pondera & menſuras in ratione decupla ſubdividentium: quo ipſo computus ab omnibus reductionum difficultatibus liberatur.

Ex plurimis de acus magneticæ declinatione ac inclinatione obſervationibus cap. 8 varia utilia elicit. Differentiam annuam declinationis 9′ 30″ ſeu 10′ circiter colligit. E. gr. ſi hoc anno acus declinet in ortum 1° 0′ 0″, ſequenti declinabit 1° 9′ 30″, ſuppoſito quod declinatio creſcat. Notat tamen, acum aliquando, vel diuturnitate temporis vel aeris intemperie attritam, hanc legem non amplius ſervare: oſtendit quoque, tam declinationi, quam inclinationi competere curſum regularem, eumque pro anno 1706 deſcribit a portu *Ulyſſiponenſi* uſque ad *Indias*. Scilicet a portu *Ulyſſiponenſi* uſque ad meridianum inſulæ *Palmæ* vel *Ferri* paulo occidentalioris in latitudine boreali grad. 14 nordeſtatio (ſeu declinatio in occidentem) acus ſemper it paulatim decreſcendo, donec circa hujus inſulæ meridianum & prædictam latitudinem fixa ſit & recta ad ſeptentrionem ſe vertat. Ab hoc loco eundo verſus occidentem ſive *Braſiliam* incipit ſenſim creſcere nordeſtatio ſeu declinatio ad orientem. A *Braſiliæ* autem littore eundo verſus promontorium *bonæ ſpei* nordeſtatio primum decreſcit, ita ut in diſtantia 360 circiter leucarum a *Capite bonæ ſpei* denuo fixa ſit acus. Poſtea iter continuando verſus prædictum promontorium nordeſtatio uſque ad meridianum capitis

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auſtralioris inſulæ *Madagaſcar* creſcit, in quo nordeſtatio nunc reperitur grad. 26. Ab hujus inſulæ meridiano navigando verſus ortum incipit paulatim decreſcere nordeſtatio, donec circa fretum *de la Sonde* vel littus auſtralius *Javæ* & inſulam *Timor* rurſum ſit fixa acus, & hinc eundo ulterius inter ortum & boream incipit nordeſtatio. A freto autem *de la Sonde* navigando verſus inſulam *Ceilam* & urbem *Goæ* rurſus incipit paulatim ſemper creſcere nordeſtatio. Hinc manifeſtum, primum declinationis magneticæ meridianum ſive lineam illam, ſub qua fixa eſt acus, non eſſe alicui meridiano mundi parallelam, adeoque polum magnetis non eſſe eundem cum polo mundi; nec primum meridianum eſſe fixum, ſed mobilem modo ab ortu in occaſum, modo ab occaſu in ortum procedere, quaſi per modum librationis lunæ. Curſum inclinationis prolixitatem evitaturi huc non tranſcribimus. Notamus tamen, quod, dum cuſpis borea ab horizonte recedit & ad horizontem accedit, celeriori & majori differentia iſtum receſſum & acceſſum mutet, quam dum ad Zenith prope accedit & ab eo recedit, quod acus circa gradum 6 latitudinis auſtralis & circa meridianum 356 vel 357 (primo ſc. per inſulam *Palmæ* ducto) acus fuerit horizontalis, idem circa gradum 12 latitudinis borealis & meridianum 95, nec non circa gradum 14 latitudinis borealis & meridianum 129 vel 130.

Caput denique nonum miſcellaneas obſervationes exhibet de Cometis, de ſecundo Solis crepuſculo, de iride verticali & de apparentiis quibuſdam Planetarum. Scilicet A. 1695 menſe Novembri *Macai* Cometam ſine capite obſervavit Autor, cujus color ſubalbidus inſtar fumi illuminati erat. Sub initium apparitionis motus hujus caudæ cometicæ fuit velocior; poſtea tardior. Occupavit autem cauda 40 gradus cœli. Similem obſervavit in inſula *Java* A. 1702 circa 24 Februarii. Secundum crepuſculum, quod appellat, antiquo prius aſſurgens per modum grandis caudæ cometæ circa horizontem latioris, ſed verſus Zenith ſenſim ſenſimque ut lumine, ita latitudine deſcreſcentis & quaſi in cuſpidem grandiuſculam deſinentis, per viam eclipticæ ſemper ſe diffundit, & ideo juxta varium ſphæræ mundanæ ſitum modo ad 40, modo ad 60, modo ad 70 &c. gradus ultra horizontem aſſurgit. Mane & veſpere per totum annum ſemper conſpicitur, modo cœlum ſerenum & illune. Irides verticales, quas vidit Autor, ſunt eædem cum coronis ſolaribus, quarum theoriam optime tradit *Hugenius* in poſthumis. A. 1694 d. 20 Jan. in urbe *Nan Chan* teleſcopio $13\frac{1}{3}$ pedum Jovem ovalem cum 2 ſuis faſciis & 1697 circa initium Januarii teleſcopio 40 pedum in venere gibboſa lineam obſervavit tranſverſam inſtar fiſſuræ lucidiſſimæ radios utrinque evibrantis. A. 1690 vero d. 10 Nov. P. de Fontenay *Cantone* Mercurium in Sole obſervavit. Tempus ingreſſus non annotavit Obſervator. Egreſſus autem Mercurii ex diſco Solis contigit H. 3. 17′ 58″.

PARIS.

PARIS.

M. *Le Gendre*, Canon of this City, is writing a new History of *France*, that is almoſt finiſh'd. In the mean time he has publiſh'd a curious Book, wherein he gives an Account of the Manners and Cuſtoms of the *French* in the ſeveral Times of the Monarchy.

Les Moeurs & Coutumes des Francois dans les differens temps de la Monarchie. Par M. Louis le Gendre, Chanoine de l'Egliſe de Paris. Paris 1712. *in* 12. *Pagg.* 353.

The Author obſerves, among other things, that great Precautions were formerly uſed in *France* for the Conviction of accuſed Perſons. Seventy two Witneſſes were requiſite againſt a Biſhop, Forty againſt a Prieſt, and more or leſs againſt the Laity, according to the Nature of the Caſe, or the Merit of the Perſon. Before a Witneſs was interrogated, the Judge pull'd him by the Ear, or boxed him, to give him notice that he ſhould mind what he was going to ſay. When there was no Proof in a weighty Accuſation; fighting decided the Caſe; but when the Accuſation was inconſiderable, a Man was allowed to clear himſelf by an Oath. The accuſed Perſon ſwore, and beſides was obliged to make others ſwear in his behalf. *Gontran* King of *Burgundy* doubting whether *Clotarius* II. was the Son of *Chilperic*; *Fredegonda*, Mother of *Clotarius*, ſwore that he was a lawful Son, and made Three Biſhops, who were her Friends, and three hundred other Witneſſes ſwear the ſame, tho, properly ſpeaking, none but ſhe knew the Truth of the Matter. When the Accuſer, and his Witneſſes, maintained that the accuſed Perſon was guilty, notwithſtanding his Oath, the Difference was determined by a Combat. " What a ſtrange " Method (*ſays the Author*) of judging of " a Man's Innocence! The ſtrongeſt or the " moſt dexterous was always in the right. " If a Man was accuſed of Murder, of Rob- " bery, or Treachery, he could not clear " himſelf from the Crime laid to his Charge, " but by ſhedding the Accuſer's Blood. " When a Diſpute aroſe about the Property " of a Soil, or the State of a Child, if the " Caſe was doubtful, two Champions were " choſen, each of which maintained a Par- " ty; and he who had the Advantage over " the other, caſt the Adverſary of the Par- " ty he defended.

The Combat wanted to be authorized by a Sentence: The Judge appointed a Day for it. If the Combatants were to fight on Foot, they had only a Sword and a Shield. If they fought on Horſe-back, they were armed from Top to Toe. Thoſe Arms were carried by the Judge with Sound of Fifes and Trumpets, and bleſſed by the Prieſt in the middle of the Field with great Ceremonies. The Champions ſwore, before they came near one another, that they had no Charm about them, and that they would behave themſelves like loyal and worthy Knights. Afterwards, they had their Swords girt about them, and their Horſes and Lances brought to them: Laſtly, the Heralds made a publick Cry, whereby the People were forbidden to favour in any thing either of the Combatants. In the firſt Place, the Champions gave the Lie to one another ſeveral times; and then, the Trumpets ſounding, they came to an Engagement; and when they had ſtruck as many Blows as were mention'd in the *Cartel*, the Judges threw a Wand into the Air, to give Notice to the Champions that the Combat was ended. When it laſted till Night with an equal Succeſs, the Party accuſed was reputed Conqueror; and the Perſon vanquiſh'd was condemned to the Puniſhment, which the Crime charged upon him deſerved.

Another way of clearing ones ſelf from an Accuſation was to touch a red hot Iron, either by putting ones Hand into a Gantlet, or taking up a Bar. Afterwards the Hand was wrapp'd up with a Bag, upon which the Judge and the Party ſet their Seals; and if three Days after no burning appeared in the Hand of the Party accuſed, he was acquitted; otherwiſe, he was found Guilty. The Hand was alſo put into boiling Water, with the ſame Ceremonies; and the ſame Conſequences were drawn from it. The Trial by cold Water for the Common

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People was not ſo Myſterious. After ſome Prayers repeated over the Patient, they bound him Hand and Foot, and threw him into the Water. If he ſwam over, they uſed him like a Criminal; but if he ſunk, he was reputed innocent. Thoſe cruel Trials were call'd *God's Judgments* *: Thoſe that were performed by a Combat, were then ſo generally approved, that *Francis* I. permitted three Duels; and it appears, that in the Year 1386. a Woman having complained to her Husband, that a Gentleman had made an Attempt upon her Honour, and the Gentleman having denied it, the Parliament ordered by a formal Decree, that the Husband ſhould fight the Party accuſed, who had the Misfortune of being worſted, tho' he was Innocent.

The Author ſhews what Sort of Phyſick was uſed in former times. It conſiſted in preventing Diſtempers, and bearing ones Illneſs patiently, in a good Regimen, and the Practice of ſome plain and common Remedies. That natural Phyſick is ſtill practiced with good Succeſs among poor People in the Country. The Author obſerves, that till the Time of *Francis* I. the Diſſection of Human Bodies was accounted a Sacrilege; and that the Emperor *Charles* V. conſulted the Divines of *Salamanca*, to know whether a Body might be diſſected with a good Conſcience. This Work is well written, and full of curious Facts.

The Abbot *Archon* has put out the Second Volume of his Hiſtory of the Chappel of the Kings of *France*.

Hiſtoire Eccleſiaſtique de la Chapelle des Rois de France, dediée au Roy, par M. l'Abbé Archon, Licentié de Sorbonne, Chapellain ordinaire, & Sacriſtain de la Chapelle de Sa Majeſté. Tome II. *contenant l'Hiſtoire Eccleſiaſtique de la Chapelle des Rois de la troiſieme race juſqu'à celle de Loüis le Grand; avec une ſuite des Grands Aumôniers, premiers Aumôniers, Confeſſeurs, & principaux Officiers de la Chapelle, où l'on rapporte auſſi les Bulles des Papes, & les privileges accordez par nos Rois à leurs Eccleſiaſtiques. Paris.* 1711. *in* 4to. *pagg.* 794.

Dr. *Hecquet* has publiſh'd a new Book, againſt Dr. *Vieuſſens* and Dr. *Aſtruc*, to prove that Digeſtion is performed by Trituration, and not by Fermentation.

De la Digeſtion & des Maladies de l'Eſtomach, ſuivant le Syſteme de la trituration & dubroyement, ſans l'aide des levains ou de la fermentation, dont on fait voir l'impoſſibilité en ſanté & en maladie. Paris 1711. *in* 12o. *pagg.* 442.

Advertiſement concerning the New Edition of St. John Damaſcen.

This is to inform the Publick, that the Two Volumes of this New Edition contain all the Works of St. *John Damaſcen*, that are in the former Editions, beſides many Pieces never before printed; and conſequently that it ought to be look'd upon as a compleat Edition. As for what concerns the Works falſly aſcribed to that Father, ſuch as the *Hiſtory of Barlaam and Joſaphat*, a Book of Phyſicks, which was written by *Maximus Planudes*, a *Greek* Author of the latter Ages, and a Fragment of a *Sermon concerning the laſt Judgment*; the Learned being little concerned for them, Father *Lequien* deſigns to inſert them in an *Appendix*; but he will put off the printing of thoſe Pieces, till he can find out ſome others, either Genuine, or Suppoſititious, that deſerve to make up a Third Volume. As for the Works of *Leontius*, they have no Affinity with thoſe of St. *John Damaſcen*, who lived Two Hundred Years after him: Father *Lequien* has collected a ſufficient Number of them to make a juſt Volume, and will ſhortly prepare it for the Preſs.

* *See an Account of a Diſſertation concerning thoſe Trials in the* Iſt *Volume of theſe* Memoirs, *pag.* 285. *and* 319.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the *Oxford-Arms* in *Warwick-Lane*. (Price 2 *d.*)